

Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्नोद्यत ।

Katha Upan. I. iii. 4

Arise! Awake! And stop not till the Goal is reached.

—Swami Vivekananda.

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CONVERSATIONS AND DIALOGUES OF SWAMI VIVEKANANDA.

(RECORDED BY A DISCIPLE.)

PART II.—XIV.

[Place—Belur Math. Year—1901.

Subjects—Swamiji's self-control, love for disciples and extraordinary genius.—His opinion about Roy Gunakar Bharatchandra and Michael Madhusudhan, Dutt.]

Swamiji's health is indifferent. At the earnest request of Swami Niranjanananda he has been taking *Kaviroji* medicines for six or seven days. According to this treatment, drinking of water is altogether forbidden. Drinking only milk he has to appease his thirst.

The disciple has come to the Math early in the day. He did not hear before that Swamiji was on medical treatment. Swamiji on seeing him spoke with affection, "Oh, you have come? Well don't, I was just thinking of you."

Disciple.— I hear that you are living on milk for the last seven days.

Swamiji.— Yes, according to the earnest entreaty of Niranjan, I had to take

to this medicine! I cannot disregard their request.

Disciple.— You were in the habit of taking water three or four times in a day. How could you give it up altogether?

Swamiji.— When I heard that according to this treatment, water had to be given up, thereupon I made a firm resolve not to take water. Since then the idea of drinking water has not risen in the mind.

Disciple.— Is the treatment curing your illness?

Swamiji.— Cure or not, I don't know. I am simply obeying the orders of my brother-disciples.

Disciple.— I think that indigenous

Kaviraji medicine is very well-suited to our constitution.

Swamiji.— My idea is, that it is better even to die in the treatment of doctors well posted in the modern scientific developments of medicine. But laymen who do not know the modern scientific developments of medicine, but blindly go by the ancient books, may cure a few cases, still there is not much hope of recovery in their treatment.

Observing the stringent rules of Kaviraji medicine Swamiji's diet is much reduced, and sleep has in a manner left him for a long time; in spite of the spare food and sleep, there is no cessation of his activity. A few days ago, a new set of the Encyclopædia Britannica had been bought for the Math. Seeing the new shining books, the disciple told Swamiji, "It is impossible to read all these books in a life-time." The disciple does not know that Swamiji has already finished reading ten volumes and has now begun reading the eleventh.

Swamiji.— What do you say? Ask me anything you like from these ten volumes and I will answer you all.

The disciple wonder-struck asked, "Have you read all of these books?"

Swamiji.— Why shall I ask you to question me otherwise?

Thereupon, getting his permission, the disciple began to question Swamiji about the most difficult subjects, from the books; and wonderful to say, Swamiji not only gave the sense and idea of them as recorded in the book, but at places began to quote from the very language of the book. The disciple asked Swamiji one or two questions from each of those ten big volumes and wonder-struck at noticing his extraordinary intelligence and

retentive power, put aside the books saying, "This is not within human power."

Swamiji.— Do you see, by the simple observance of strict Brahmacharya (continence) all learning can be mastered in a short time—one has an unfailing memory of what one hears and remembers.

Disciple.— Whatever you may say, the manifestation of such superhuman power cannot be the result of mere Brahmacharya; something else besides is there.

Swamiji did not say anything in reply.

Then Swamiji began to speak to the disciple about the arguments and conclusions of the difficult points in all philosophies and as if desiring to impress them on the inmost heart of the disciple he set on explaining them at great length. The conversation was going on this way when Swami Brahmananda entering the room told the disciple, "You are a nice man! Instead of trying to keep Swamiji's mind cheerful by light talk—you are on the contrary making him talk incessantly, raising the most abstruse subjects. The disciple felt nonplussed, understanding the impropriety of his conduct. But Swamiji told Brahmananda Maharaj, "Keep your regulations of Kaviraji treatment aside. These are my children; if my body goes in teaching them, I don't care." After this, the disciple without asking any further philosophical questions, began to make fun with the provincial dialect of East Bengal in which Swamiji also joined. After some time spent like this, the topic arose of the place of Bharatchandra in Bengali literature. The little that I remember of the subject I record here. From the beginning Swamiji began to ridicule Bharatchandra in various ways and satirised the life, manners, marriage-customs and other usages of the society at the

time of Bharatchandra; and expressed the opinion that the poems of Bharatchandra, full of bad taste and obscenities, have not found acceptance in any cultured society except Bengal. He said: "It should be guarded that such books do not come into the hands of young boys." Afterwards raising the topic of Michael Madhusudan Dutt he said, "That is a wonderful genius born in your country. There is not an epic in Bengali literature like the *Meghnad-Badh*; and it is difficult to come across a poem like that in the whole of modern European literature.

The disciple said, "But, Sir, I think Michael was very fond of pompous display of words in his style.

Swamiji.— If anybody in your country does anything new, you at once hoot him. First examine well what he is saying; without that, the people of the country will chase after anything which is not quite after the fashion of the old. For example, in order to bring to ridicule this *Meghnadbadh Kavya* which is the great gem of Bengali literature, the parody of *Chhuchabadh Kavya* (the Death of a Mole) was written. They may caricature as much as they like, it does not matter. But the *Meghnadbadh Kavya* still stands unshaken in its reputation like the Himalayas. The criticisms of carping critics who were busy picking holes in it, have been washed away into oblivion. What will the common public understand of Michael who has written poetry in a vigorous language and in an original rhythm. And at the present time Girish Babu is writing wonderful books in a new metre which your over-wise Pandits are criticising and finding fault with. Does Girish Chandra care for that? People will appreciate the books afterwards.

Thus speaking on the subject of Michael he said, "Go and get the *Meghnadbadh Kavya* from the library downstairs." On the disciple's bringing it he said, "Now read; let me see how you can read it."

The disciple opening the book, read a little from the First Canto, to the best of his ability. But the reading not being to the liking of Swamiji he took the book and showed him how to read and asked him to read again. Pleased at finding the disciple successful to a great extent he asked him, "Now, can you say which portion of the *Kavya* is the best?"

The disciple sat silent without being able to say anything. Swamiji said, "That portion of the book which describes that Indrajit has been killed in battle, and that Mandodari beside herself with grief is dissuading Ravana from the battle; but Ravana casting off forcibly from his mind the grief for his son is firmly resolved on battle like a hero—his passion for vengeance and the fire of anger, forgetting all about wife and children is ready to leap out for battle,—that is the most finely conceived portion of the *Kavya*. Let come what may, I shall not forget my duty, whether the world remains or dissolves—these are the words of a great hero. Inspired and animated by these feelings, Michael has written that portion."

Saying this Swamiji opened the book at that place and began to read. His vigorous and forceful way of reading, expressing the passion of a hero, is alive in the heart of the disciple even to-day.

(To be continued).

Who in the world of plurality sees the One Existence and in the world of shadows seizes this Reality, to him belongs the eternal peace, to none else, to none else.

—Vivekananda.

OCCASIONAL NOTES.

THE one outstanding feature of the mentality which the Swami Vivekananda brought to bear upon the problems of India was to view the present from the standpoint of its underlying strength. In his dealings with men, individuals, or classes, and the institutions and customs of the present he invariably sought out the elements of strength and nobility, and took his stand on them. Despite the unpromising exterior he had the vision for seeking out the soul of truth and greatness, and all his idea of reform and progress was to emphasise this soul so as to carry it to its greatest and largest amplitude and power. This is what he meant by a growth from within, a spontaneous outflowing of the inner organism in its own strength and determination. This was his secret of reforming men and society.

The habit of looking at the noble side of human nature was ingrained in him, and was augmented by his learning at the feet of his Master, Sri Ramakrishna, whose method of religious ministration was a model for stimulating the noblest impulses of human nature. We would relate one or two incidents from the life of the great Swami, which reveal how behind where we would find superstition, weakness and senility, he would discover the working of the Divine, the human soul in travail of reaching towards a nobler ideal. It has been related to us by one who was with the Swami while he was travelling in Rome that one day, while walking in the street, a big carriage drew up in front of a large house, a liveried footman with great haste came to the door

of the carriage and opening it stood with the appearance of great obsequiousness, waiting for the master to alight. The attention of both the Swami and his companion was drawn to this and the companion turning to the Swami said, "Look, how cringing and servile!" The Swami at once retorted, "You call it servile, you do not see the self-restraint behind it. He has to be all attention to his master." On another occasion while he was going to the West, on board the ship some Christian Missionaries were showing him and his party some bracelets which they had bought from women in a famine-stricken part of India and the talk ran on their superstitious unwillingness to part with these iron bracelets; the Swami at once turned round and said, "You call it superstition; you do not see the ideal of chastity behind it!" It was the Swami's appreciation and discovery of the strongest elements in human character and of the ideals behind human institutions and customs which constituted his greatness and effectiveness as a reformer.

This vision of looking at the noble side of human nature, of taking one's stand on what is great and noble and not on what is feeble and weak, flows naturally from the consciousness of the Divine Self or Atman which is man's real inalienable nature, according to the Vedanta. Purity, nobility, and strength are inherent and deep-rooted in man and weakness, sin and meanness are but temporary aberrations, the surface-roll on the human consciousness. The Divinity back of man cannot

be hidden for long, cannot be suppressed, and never fails to assert itself, whatever the depths of the descending curve of degradation. This strong, undying and adamant faith in human nature comes only from the gospel of the effulgent Self or Atman of man, which no sin can tarnish, no impurities hide, which is in Its nature pure, divine and strong. It is they who are possessed of this vision and of this faith, that are the real benefactors of humanity, who uphold the world, who by the power of their personality bring a mass of spiritual magnetism and noble suggestions in the world. It is the appreciation of this underlying Divinity of man, not merely by force of intellectual reasoning, but by force of spiritual insight which made the Swami so sound a reformer, a giver of strength to men and nations. As has been aptly said of him, in his presence the dead became living, even those who were under a load of age-long despair, sin and inaction, felt the pulse of life, the urge of the divine, were raised from the dust and stood up to carve out their destiny. Such wonderful transformation of human nature is possible if we are ourselves endowed with the vision of the Self of man, and know how to reach it behind a mass of obstacles and open the flood-gates of the infinite power within. For, before the power of the awakened self, no custom or institution can stand in the way of its self-expression and manifestation, as the soul-power is too omnipotent a thing to be obstructed by the outward customs and manners; it overleaps all the dams which the rational mind of man puts for its regulation, and finds its own laws and rhythm, in spite of them. It naturally finds its own channel of well-being, readjusting human life accordingly,

and creating fresh forms of living out of the old, and there is no uncertainty or dubiousness about the beneficence of its work, for it is a fundamental truth of our being and can be trusted to transform human life beneficially.

In this period of reconstruction it is this idea of reform which is most needed if mankind is to learn to live and work from a higher level of its being. Man in his sub-conscious evolution is determined in his actions and ideas not by the power of enlightened reasoning, but by his irrational desires, impulses and instincts which lead to bondage and ignorance. Then he learns to control himself by means of outward checks and restraints, balances and counter-balances. This is also not his law of freedom, and by this he succeeds only in checking the more undesirable manifestations, but does not find real freedom within. This he discovers at last, when he begins to live in the Self, and by that moulds his outward life in free self-determination. If man is to lift himself from the mechanical rule to the real self-freedom and self-rule, the great dependence of life on outward rules and barriers has to be curbed by the stressing of his subjective and inner nature and law.

Therefore, in all Swami Vivekananda's idea of reform, this bold inner subjective stand comes out prominently; and as the inseparable sequel of this, this emphasising of the noble elements of human nature and institutions. Real and lasting human progress is achieved when it is made not at the dictation of others however good, but consciously in one's own free choice and self-determination. The Swami's view for the uplift of the

masses of India was to give them back their lost individuality, so that they in their strength and choice would determine their future. He considered it wrong to dictate to them terms or lines of advance according to the fancied ideas of the upper classes of what is of good to them. According to him, they are to be given education, their eyes are to be opened, and then they will seek out their own path. No one can really help another if by help is meant that he is a malleable metal which can be hammered into any shape the educator chooses. But he has to help himself, by his own initiative to find out his path of well-being, and walk in his own strength. All that the helper can do is to feed the growing organism with the food it requires, to help it to grow in its own strength. An important and vital element in this strength is faith in oneself, belief in one's power and potentialities. The fiery reformer, iconoclastic in his fanaticism, not finding things quite logically simple according to his ideas, forgets to respect this vital element in human progress. By his violent abuse and carping criticism, he defeats his own ends of reform; by constant suggestion of inferiority, weakness and degradation, he succeeds in killing that faith in oneself, that noble self-confidence, by means of which alone man can progress and which will sustain him in the march, till at last no self-assertion, no motive for progress is left, for the soul has been hypnotised by constant suggestions of weakness. This loss is so great, so paralyzing and soul-killing as cannot be compensated by any gain elsewhere, for dry rot has begun to invade the soul. It is true that condemnation of abuses and defects of institutions and men is sometimes necessary, but it is of secondary or tertiary im-

portance compared to the paramount need of giving strength to the soul, and inducing faith in its power and potentialities. If that is destroyed, all is gone, and nothing can be made out of it then. Therefore the opponent who can destroy this vital element in his rival, may be sure of scoring a triumph over him. This motive, consciously or unconsciously, lies behind the criticism of the violent Western assailant of Indian culture and institutions, without balance or measure, without the pointing out of their nobler aspects, and their reduction to an unrelieved mass of gloom and darkness. Some of our reformers also have under the hypnosis taken the cue from them.

Another consequence of this recognition of the Divinity of Man and of human life will be the appreciation of the truth that no human institution or achievement is absolutely wrong and mischievous, but hides within itself the soul of truth, greatness and nobility. Each has its law of perfection, the secret for mounting to the highest, thus correlating itself with the ultimate truth. Then will be understood that the Divine will and energy is behind all human achievements and endeavours and is more and more manifesting itself. The diverse institutions and customs are the various ways of the Divine will fulfilling itself in human life and each contains the soul of truth and divinity; when this is grasped, a more embracing and sympathetic view of human institutions will be entertained, each being a way of approach to the Truth. This will alter the whole attitude of reform. Instead of condemning the institutions of a people wholesale, we will know how to respect and esteem the enduring and noble aspects of them, and seek to preserve them while

pressing forward to a greater manifestation. Instead of scraping the whole past institutions of a people, we will endeavour to build on them, to make them expressive of broader and more generous ideas. Instead of preaching to people that their whole past has been wrong, their institutions are thoroughly defective, we will adopt this saner and truer attitude: "You have done well so far, now try to do better; your institutions have served their purpose well in the past, now make them express better ideas, instruments for a nobler living." Of this sane and just dealing with the institutions of a people and their past and also of this idea of reform (growth from within, or intensification, as he said), the Swami Vivekananda was a noble advocate and exemplar.

Therefore, what we need is the cultivation of a faith in our past, present and future and to resist all suggestions to the

contrary; and, secondly, instead of quarrelling about details of the outward mechanical structure of society, we have to emphasise the real movements of the soul towards love, charity, service, and unity. Let us, that is to say, emphasise the noble and enduring ideals behind our institutions, let us bring together all the powers of good, and the evil of the institutions will be eliminated by themselves. Let us appeal to the Divine in Man and its workings behind institutions, and let the habit of pointing to the weakness of man, and to the defects of human institutions receive its quietus. The social institutions are but the forms of the movements of the Racial Soul and are bound to be rectified if the soul flows strong. Of this burning faith in humanity and appeal to the Divine in Man and constructive reform of institutions, Swami Vivekananda was the noble exemplar and protagonist in the renaissance Indian thought.

A SONG TO THE LORD.

LORD, behold, I have thrown philosophy to the winds. Thought can never discover Thee, O Archangel of Life. My heart shall go to Thee. I shall go to Thee with the swiftness of thought and swifter. I am not satisfied except with Thy Divinity. O Lord, I am Thy child. I behold Thy Face beaming with Inconceivable Tenderness and Redeeming Love. O Lord, I know now that to love is more than aught else. Take away everything. I care for naught. What is the opinion of the world to me, what to me its pleasures, what its treasures? O Lord I love Thee. I cannot think of anything apart from Thy Self.

I am in search after Thee, O Lord, and I have found Thee, for I have found that there is no peace save in Thy Soul. O Purity of Purity Itself, O Soul of my soul, see, I gave all to Thee. Thou art the Father of the world. Thou hast given birth to my soul. I defy the world to bind me after I have seen Thee. Thou, O Lord, art omniscient. I am nothing. Yea, Lord, I am less than nothing, for Thou art. I can safely say that I am nothing before Thee. Should I say this before another he would bind me and put me in chains. Yea, the thought would bind me and enslave me. But, Lord, it is good to be Thy slave. O Lord, what am

I to do if not rely absolutely on Thee? I cannot rely somewhat on Thee. I must rely on Thee wholly and with all my heart.

Lord, I have found that Thou art Irresistible. I feel the pangs of separateness from Thee. If Thou dost not save me, Lord, I shall be hurled time after time in the pit of re-birth and never know Thee. I have firmly made up my mind that I can be and am nothing. Thou art Supreme. I trust no longer in anything human or less than human. I do not put an ounce of trust in mine own mind and heart. I am a child. Lord, Thou knowest this. Yea, I am Thy child. Thy Purity overwhelms me. I am made happy by Thy Presence. O Lord, when shall I see Thee shining as the Light of my soul. When shall I more fully become Thy slave. O Lord I merge my Being into Thee.

O Lord, Prince of Peace, Light of the Universe, give unto us a glimpse of Thine own Vision Beatific. The world is a shadow. Thou, Lord, art Supreme.

O Lord, Thy eyes do see beyond the Death-Mask of the world. Thou didst behold the farthest cause and end of sorrow. The world is a tomb. Thou, Lord, art Supreme.

O Lord, Thou dost see the aspen form of Life and know the pathos of the thing named Life. O tell me, Lord, is there a life beyond? Thy Life, O Lord, is bliss. Give us Thy Life. The world is a myth. Thou, Lord, art Supreme.

O Lord, Thy Voice doth ring silver-trumpet-like, accusing life, calling it an empty and a fading show. Give us Thy Vision of the Eternally Beyond. The world is a dream. Thou, Lord, art Supreme.

O Lord, Thy Golden Mouth proclaims: "The Truth, O Man, is thy inmost Self

of selves." Give us that knowledge of our Self. Reveal, O Lord, Thy Self as Self of all. The world is a deception. Thou, Lord, art Supreme.

O Lord, Thy Form is greater than the world. To the soul Thou art its all-in-all. The world is full of littleness and death. May we merge our souls in Thee! The world is a wavelet. Thou, Lord, art Supreme.

O Lord, Light of the World, Teacher of the Law, Supreme! O Lord, World-honoured One, show us Thy form. Reveal to us Thy Face. Send us to the Death of all desire, unto Thine own Self, the Life of Death. The world is a mirage. Thou, Lord, art Supreme.

Enfold us in Thy Omnipresence. Destroy in us all finite life. Blot out by Thy Soul Supreme all dreams of bondage and of death. The world, Lord, is the house of Pain and Death. Thou, Lord, art Supreme.

F. J.

SHIVA: A PRAYER.

O Shiva, help the visionary!
O Shiva, help the blind!
For the night is darkest darkness
And the moonlight is obscured.

For on Himalaya's heights
The sage in contemplation sits,
And this prayer is ever,—ever:
O Shiva, help the visionary!
O Shiva, help the blind!

The king enthroned in regal state,
The man in tattered rags,
All—e'en the mightiest pass away;
O Shiva, help the visionary
O Shiva, help the blind!

Sweet the perfume of the roses,
Soft the oriole trills the lay,
But roses, song and beauty fade,—
O Shiva, help the visionary!
O Shiva, help the blind!

Fair was love and young its dream
And heart to heart did speak,
But death in loud refrain did mock:
O Shiva, help the visionary!
O Shiva, help the blind!

The saint with scourge did lash the flesh
For Heaven's happiness and peace,
But that note forever echoed,—
O Shiva, help the visionary!
O Shiva, help the blind!

The man in Death's relentless power
Feared a never-ending hell,
But the hollow voice repeated:
O Shiva, help the visionary!
O Shiva, help the blind!

The man of power and the moneyed man
Contently sighed as their hopes grew large,
But upon the wall was written:
O Shiva, help the visionary!
O Shiva, help the blind!

O Shiva, help the visionary!
O Shiva, help the blind!
For the night is darkest darkness
And the moonlight is obscured.

F. A.

"THYSELF ART THE REASON WHY."

THERE lived a Yogi named Satyadeva, a zealous worshipper of the gods and well-versed in occult lore; the cares of this world were far from him, for he had neither possessions nor the desire of them.

Howbeit, the world-sadness came upon him, so that the meaning of life was hidden from him, nor could he in any wise escape from the dismal labyrinth of his thoughts.

Wherefore he made pilgrimage to many holy places, yet he found no rest for his soul; last of all he came and prayed thus to Shiva, before the Ice-lingam of Amarnath:

"I adore Thee, O mysterious Shiva, Lord of the Yogis; long have I worshipped Thine image in my mind, but what Thou art in Thyself I know not and Thy ways are inscrutable.

Do unto me as Thou wilt, yet have mercy, for I no longer see any purpose

or reality in this dream save only if I might attain to That which is beyond name and form, even the knowledge of the highest Brahman."

Then Satyadeva went on his way far up into the heart of the mountain-land, a wind-swept wilderness, above the clouds, where rippling lakes ruffle the reflections of the snow-peaks.

Thither no man comes nor any living creature, not even the prowling snow-leopard or the soft-fleeced yak; there is nought but rock and snow and creeping ice:

No sound breaks the brooding silence save the murmur of ice-born streams and the moaning of chill winds; the relentless frost-fiends guard the frozen solitudes:

Howbeit, Satyadeva defied them with his Yoga powers, and when darkness came on he composed his limbs and restrained his breath, seated at the summit

of a lofty crag; and cold and silent night was over all.

And he contemplated the stars shining immeasurably remote in the immensity of the firmament, until he forgot his body and the scale of things terrestrial, and the perception of time and distance and motion faded away.

And his vision was enlarged beyond measure so that he beheld the Cosmos as it were everywhere near at hand, and worlds and beings innumerable.

Yet these he comprehended not, for they were beyond the ken of human thought and unintelligible to the mind of man, nor could he find beginning or end or any limit to the ocean of Samsara:

Then terror unutterable and despair came upon him and he fled back from the Abyss to his body, trance-wrapt on the mountain; eastwards the peaks stood out darkly against the dawn.

And lo! there stood before him a Sannyasin, spare of frame yet more than human in aspect and bearing; on his face was a great calm and in his eyes shone the bliss ineffable of the Nirvikalpa Samadhi:

And seeing him Satyadeva rejoiced and fell at his feet, but the Master raised him up and spake unto him words of counsel, even the wisdom of the Vedanta:—

“Friend, why dost thou seek to build the temple of thy soul on the shifting sands of relativity? The human mind is something that must be surpassed; behold, I show you Beyond-mind.

Let not the stars oppress thee with their distances, nor a First Cause with its necessity, for the Atman is timeless and infinite and beyond all.

Take no thought for thine immortality, seeing that thou art Brahman and that no act is ever lost; thou art in Nirvana already, couldst thou but know it.

Firmly rooted then in this Jnana, believe in God and cast thyself on His mercy, nor be thou troubled that thou canst not think of Him as He is.

His love shall burn thee as the flame the moth, yet He is good, though thine eye be evil; remember also that the Atman is both the moth and the flame.

As thou seest a landscape through glass but the landscape is not in the glass, so also God is not in the Maya-world; yet He is within thee, the Self of thy self.

Go forth therefore clad in the might of His measureless strength to break the spell of Maya; be not turned back by men who understand not the bliss of Mukti nor the romance of its quest:

See that Mukti for thee is not one end among many nor a means to aught else; nevertheless let it not exclude but rather include all other ends of life.

Gaze on the Maya-world with wonder and adoration, for it is the vision of God, but impose no bounds upon thy reason, and recognise no law external to thee as binding.

The absolute Law which is spirituality is within thee, not to be expressed in words; thou must indeed work by the letter of the Law, but let it not enslave thee; be master of thy virtues as well as thy vice.

Mould thy life as a sculptor to express the vision of God, for to live well is an art and not a science; love men and not systems. . . .

Thus, O Satyadeva, knowing the secret of Maya, mayst thou look without terror on the dance of the Mother and revel in the lila of God, for there is no evil in it.

G. F. HUDSON.

EPISTLES OF SWAMI VIVEKANANDA.

CLXVI.

Los Angeles,
421, 21st Street,
23rd Dec., '99.

My dear —,

Yes, I am really getting well under the manipulations of magnetic healing! At any rate I am all right. There was never anything serious with my organs—it was nerves and dyspepsia.

Now I walk miles every day, at any time—before or after meals. I am perfectly well—and am going to remain so, I am sure.

The wheel is turning up, Mother is working it up. She cannot let me go before Her work is done—and that is the secret. * *

See, how England is working up. After this blood-letting people will then have time of thinking better and higher things than "war," "war," "war." That is our opportunity. We run in quick, get hold of them by the dozens, and then set the Indian work in full swing. * * *

Vivekananda.

CLXVII.

C/o Miss Mead,
447, Douglas Building,
Los Angeles, California,
15th Feb., 1900.

My dear —,

Yours of the — reached me to-day at Pasadena. I see Joe has missed you at Chicago—although I have not heard anything from them yet from New York.

There was a bundle of English newspapers from England with a line on the envelope expressing good wishes for me and signed —. Nothing important was in those, however. I would have written a letter to —, but I do not know the address, then I was afraid to frighten her. * * *

I get news from Mrs. S— that Niranjan is seriously ill in Calcutta. I do not know if he has passed away. Well—but I am strong now. Stronger than ever.

I was mentally getting a sort of ironing over my heart. I am getting nearer a Sannyasin's life now. * * Going to San Francisco next week and hope to do better there.

* * I am glad you got the stories, rewrite them if you think so—get them published if you find anybody to do it and take the proceeds, if any, for your work. * * *

Well—money will come for your school, never fear—it has got to come; if it does not come who cares. One road is quite as good as the other. Mother knows best. I don't know whether I am very soon going to the East. If I have an opportunity, of course I will go to India.

The international scheme is a good one and by all means join it, and be the medium of getting some Indian women's clubs join it through you, which is better. * *

Things shall look up for us, never mind. As soon as the war is finished we go to England and try to do a big work there. What do you think? Shall I write to Mother Superior? If so, send her whereabouts. Did she write to you since? * *

Sturdies and Shakies will all come round—hold on.

You are learning your lessons—that is all I want. So am I; the moment we are fit, money and men must flow towards us. Between my nerves and your emotion we may make a mess of everything just now. So Mother is curing my nerves and drilling you into level-headedness—and then we go. This time good is coming in chunks, I am sure. We will make the foundations of the old land shake this time.

* * I am getting cool as a cucumber—

let anything come, I am ready—the next move—any blow shall tell—not one miss—such is the next chapter.

With all love,
Vivekananda.

CLXVIII.

1719, Turk Street,
San Francisco,
28th March, 1900.

My dear —,

I am so glad at your good fortune. Things have got to come round if we are steady. I am sure you will get all the money you require here or in England.

I am working hard—and the harder I work the better I feel. This ill health has done me a great good, sure. I am really understanding what non-attachment means. And I hope very soon to be perfectly non-attached.

We put all our energies to concentrate and get attached to one thing—but the other part though, equally difficult, we seldom pay any attention to—the faculty of detaching ourselves at a moment's notice from anything.

Both attachment and detachment perfectly developed makes a man great and happy.

I am so glad at —'s gift. She is working up, wait. She has a great part to play in Ramakrishna's work, whether she knows it or not.

I enjoyed your account of Prof. —, and Joe has a funny account of a clairvoyant. Things are just now beginning to turn. * *

This letter, I think, will reach you at Chicago. * *

I had a nice letter from Max —, the young Swiss who is a great friend of Miss —. Miss — also sends her love and they ask me to know the time I come over to England. Many people are enquiring, they say.

Things have got to come round—the seed must die underground to come up as the tree. Last two years was the underground rotting. I never had a struggle in the jaws of death

but it meant a tremendous upheaval of the whole life. One such brought me to Ramakrishna, another sent me to the U.S., this has been the greatest of all. It is gone—I am so calm that it astonishes me sometimes!! I work every day morning and evening, eat anything any hour—and go to bed at 12 p. m. in the night—but such fine sleep!! I never had such power of sleeping before!!

Yours with all love and blessings,
Vivekananda.

CLXIX.

6 Place des Etats Unis,
Paris.
Aug. 25, 1900.

Dear N—,

Your letter reached just now. Many thanks for the kind expressions. * *

Now I am free, as I have kept no power or authority or position for me in the work, I also have resigned the Presidentship of the Ramakrishna Mission.

The Math &c. belong now to the immediate disciples of Ramakrishna except myself. The Presidentship is now Brahmananda's—next it will fall on Premananda &c., &c., in turn.

I am so glad a whole load is off me, now I am happy. * * *

I no longer represent anybody, nor am I responsible to anybody. As to my friends I had a morbid sense of obligation. I have thought well and find I owe nothing to anybody—if anything, I have given my best energies, unto death almost, and received only hectoring and mischief-making and botheration. * *

Your letter indicates that I am jealous of your new friends. You must know once for all I am born without jealousy, without avarice, without the desire to rule—whatever other vices I am born with.

I never directed you before; now, after I am nobody in the work, I have no direction whatever. I only know this much, so long as you serve "Mother" with a whole heart, She will be your guide.

I never had any jealousy about what friends you made. I never criticised my brethren for mixing up in anything. Only I do believe the Western people have the peculiarity of trying to force upon others whatever seems good to them, forgetting that what is good for you may not be good for others. As such I am afraid you would try to force upon others whatever turn your mind might take in contact with new friends. That was the only reason I sometimes tried to stop any particular influence and nothing else.

You are free, have your own choice, your own work. * * *

Friends or foes, they are all instruments in Her hands to help us work out our own Karma, through pleasure or pain. As such "Mother" bless them all.

With all love and blessings,
Yours truly,
Vivekananda.

FROM THE HYMNS OF TAYUMANA SWAMI.—XIII.

THE GLORY OF THE DAWN OF LIGHT AND BLISS.

1.

This breathing bag of rice that crows and dogs,
Vultures and jackals too await with greed,
This Cupid's dancing hall with double posts
And gateways nine, this safety chest of Lust,
This overflowing well of triple dirt,
This horrid hell of deadly swarming germs,
This antiquated stock of rotting goods,
This rainbow in the sky, this lightning flash,
This earthen vase *the learned Potter** made
And which the cruel hand of Death shall break;
Will I too deem this false and fleeting form
As true, O Sire, and wither away on earth,
O Brahm beyond the ken of human thought!
O Glory Pure of Dawning Light and Bliss!

2.

Without dividing marks and attributes
Amidst the womb of Primal Nescience dire
I was, with naught to know, a mass of gloom,

* Brahma, the Creator.

Like iron cold without the glowing heat,
And when Thou didst vouchsafe to me with Grace
Th' unending chain of body, mind and sense,
Instead of realising Thee in full
And bidding one with Thee, I sank ahead
In Maya vast, profound, like opal pure
Assuming diverse hues, and thus forgot
Thy Grace Benign; O when shall I, so small,
Yet reach and live embracing Thee in Bliss?
O Brahm beyond the ken of human thought!
O Glory Pure of Dawning Light and Bliss!

3.

O Thou Expanse revealed where vanish all
The el'ments five like water of mirage,
O Splendour Thou as Grace pervading all,
With neither beginning nor midst nor end,
O Essence Thou where all the dual forms
And formlessness and names and marks die out,
O Thou Transcendent One, O Heart of Love
That fills the Life Supreme with Love revealed!
Thou Primal One, the Same to all fore'er!
O Law of Mercy Just, O Father mine!
Alas thus often do I pine away and melt,
When wilt Thou deign to save this sinking heart,
That I may live, my cares and woes expelled,
O Brahm beyond the ken of human thought!
O Glory Pure of Dawning Light and Bliss!

4.

Quelling the five-fold sense of cruel mould,
Treading the Yoga's path with firm resolve
In hills and woodlands, feeding on dry leaves,
Exposed to sun and rain I have not striv'n
Nor do I like the *graded path of work*
And worship and communing love of God.†
A pervert I, who deems the wit and art
And glamour that subserve all crafty ways
To be the highest good; wilt Thou yet deign
To make me one among the Blessed roll
Of lovers Thine that have obtained Thy Grace!
O Brahm beyond the ken of human thought!
O Glory Pure of Dawning Light and Bliss!

5.

Ever since Thou, the All-embracing One
Didst yet become the manifold through grace
Projecting all the million million worlds;
I too, Thy slave, am born in countless births:
This is the best of all, and I may know

† Charya, Kriya and Yoga, the three steps leading to Jnana according to the Saiva Siddhanta.

What all I want to know, and breaking off
The bondage that Delusion's breed beget
And knowing too myself and Thee in truth
I'd plunge into the flood of Bliss Supreme ;
But if I still let go this birth and pass,
Will there be yet another chance for me ?
O Brahm beyond the ken of human thought !
O Glory Pure of Dawning Light and Bliss !

6.

Learning aright the way of *discipline*
*And self-control and postures all prescribed, **
And pond'ring on th' unutterable Flame
Shining upon the lotus seat of heart,
Kindling the Basic Fire † and with her help
And by th' *unuttered word of Peace ‡* revolved
Causing the Basic Fire of Boundless Light
To strike th' ambrosial region of the moon,
Gulping therefrom the Flood of Nectar sweet,
Will I too reach th' immortal godly state,
Achieve the Yoga pow'r that brings success,
And set my feet upon the Wisdom's path !
O Brahm beyond the ken of human thought !
O Glory Pure of Dawning Light and Bliss !

7.

Abandoning the begging quest for wealth,
A boist'rous sea of agony forsooth,
And likewise placed above all abject want,
Blest with the growing wealth of Righteousness
In world's esteem and taught besides by Thee,
Abiding ev'r within my heart I trod
The way of Yoga's lore in peace and ease,
From all diseases free and realised
The ecstasy of Wisdom's state supreme,
And furthermore Thou camest too on earth
As Silent Teacher mine, O Lord, O Sire !
O, how shall I describe Thy Grace benign !
Perchance the thought, 'This humble fool's Our
slave,'

Did e'er remain within Thy Gracious Heart !
O Brahm beyond the ken of human thought !
O Glory Pure of Dawning Light and Bliss !

8.

Melting with love and kindly words to all,
Regarding all the teeming lives myself,
Discarding all the bonds of me and mine

* Niyama, Yama and Asana.

† Kundalini.

‡ Mauna mantra, or Pranava mentally muttered.

And roving free like the wild elephant,
Deeming Thy Lovers' feet, Thy Gracious form,
And all I see, to be Thy Boundless Self,
With pearly drops that trickle down my cheeks,
Singing Thy praise with faint and stamm'ring words
And dancing too for joy and pining oft,
Then standing still like unto a painted form,
Will I suffused with Love Divine reside
Within the Home of Bliss of Lovers Thine ?
O Brahm beyond the ken of human thought !
O Glory Pure of Dawning Light and Bliss !

9.

But me, reposing all my love and trust
In the devoted feet of Lovers Thine
Who have attained the Superconscious state,
Forgetting Space and Time and seem like boys
And maniacs and men possessed by sp'rits,
Thou didst delude and set this magic show !
Is there in all the *wondrous epic* * aught
To equal this ? Can this Thy Cosmic show
Reveal Thy Pure Eternal state indeed !
No better can this Maya's truth be told
Than in the Gadhi's † tale. Why should my mind
Be thus perplexed ? Is this the proper meed
Of those who seek refuge within Thy Grace ?
O Brahm beyond the ken of human thought !
O Glory Pure of Dawning Light and Bliss !

10.

The founders of divergent schools and faiths,
The blasphemous who style themselves as gods,
And humbugs who dispute and argue long
Bowing their humble heads, while hardly Death
Who summons all to stand before his face,
Bestrode his ox alone, Thou didst impart
By manual signs the Light of Peace Supreme
To those pure souls beneath the holy tree,
Dispelling all delusions born of words,
O Thou the Pure Eternal Form of Love !
O Gracious One with lustrous moon bedecked !
To *Thy Benignant Form* * with glory filled
I bend the knee and bow from every side.
O Brahm beyond the ken of human thought !
O Glory Pure of Dawning Light and Bliss !

—A. K.

* The Mahabharata.

† A Brahmin whose story narrated in the 'Yoga Vasishta' illustrates the nature of Maya.

* Dakshinamurthi.

VIVEKACHUDAMANI

(Continued from page 19.)

एव स्वयंज्योतिरशेषसाक्षी

विज्ञानकोशो विलसत्यजस्रम् ।

लक्ष्यं विधायै नमसद्विलक्षण-

मखण्डवृत्त्याऽऽत्मतयाऽनुभावय ॥३८०॥

380. Here shines eternally the Atman, the Self-effulgent Witness of everything, which has the Buddhi for Its seat. Making this Atman which is distinct from the unreal, the Ideal, meditate on It as thy own Self, excluding all other thought.

एतमच्छिन्नया वृत्त्या प्रत्ययान्तरशून्यया ।

उल्लेखयन्विजानीयात्स्वस्वरूपतया स्फुटम् ॥३८१॥

381. Reflecting on this Atman continuously and without any foreign thought intervening, one must distinctly realise It to be one's own real Self.

अत्रात्मत्वं हृदीकुर्वन्नहमादिषु संत्यजन् ।

उदासीनतया तेषु तिष्ठेत्स्फुटघटादिवत् ॥३८२॥

382. Strengthening one's identification with This, and giving that up with egoism and the rest, one must live without any concern for them, as if they were trifling things, like a cracked jar or the like.

विशुद्धमन्तःकरणं स्वरूपे

निवेश्य सान्निध्यवबोधमात्रे ।

शनैः शनैर्निश्चलतासुपानयन्

पूर्णं स्वमेवानुविलोकयेत्ततः ॥३८३॥

383. Fixing the purified mind in the Self, the Witness, the Knowledge Absolute, and slowly making it still, one must then realise one's own Infinite Self.

देहेन्द्रियप्राणमनोहमादिभिः

स्वाज्ञानकल्लसैरखिलैरूपाधिभिः ।

विमुक्तमात्मानमखण्डरूपं

पूर्णं महाकाशमिवावलोकयेत् ॥३८४॥

384. One should behold the Atman, the Indivisible and Infinite, free from all Upadhis (supervening conditions) of the body, organs, Pranas, Manas and egoism etc. which are creations of one's own ignorance,—like the infinite sky.

घटकलशकुसूलसूचिमुख्यै-

गगनमुपाधिशतैर्विमुक्तमेकम् ।

भवति न विविधं तथैव शुद्धं

परमहमादिविमुक्तमेकमेव ॥३८५॥

385. The sky divested of the hundreds of Upadhis such as a jar, a pitcher, a receptacle for grains, a needle, and so forth, is one, and not diverse; exactly in a similar way, the pure Brahman, when divested of egoism etc., is verily One.

ब्रह्मादिस्तम्बपर्यन्ता सृष्टामात्रा उपाधयः ।

ततः पूर्णं स्वमात्मानं पश्येदेकात्मना स्थितम् ॥

386. The Upadhis from Brahmā down to a clump of grass are all simply unreal. Therefore one should realise one's own Infinite Self as ever identified with his being.

[From Brahmā &c.—Even the position of Creator is a passing phase of the Self which is greater than all Its conditions.]

यत्र भ्रान्त्या कल्पितं तद्विवेके

तद्यन्मात्रं नैव तस्माद् विभिन्नम् ।

भ्रान्तेर्नाशे भाति दृष्टाद्वितत्त्वं

रज्जुस्तद्वद्विश्वमात्मस्वरूपम् ॥३८६॥

387. That in which something is imagined to exist through delusion, is, when rightly discriminated, that thing itself, and not distinct from it. When the delusion is gone, the reality about the snake falsely perceived, becomes the rope. Similarly the universe is in reality the Atman.

[The rope is always the rope and never actually turns into a snake; similarly the universe also is Brahman, always.]

स्वयं ब्रह्मा स्वयं विष्णुः स्वयमिन्द्रः स्वयं शिवः ।
स्वयं विश्वमिदं सर्वं स्वस्मादन्यन्न किञ्चन ॥३८८

388. The Self is Brahmā, the Self is Vishnu, the Self is Indra, the Self is Shiva; the Self is all this universe. Nothing exists except the Self.

अन्तः स्वयं चापि बहिः स्वयं च
स्वयं पुरस्तात् स्वयमेव पश्चात् ।

स्वयं ह्यवाच्यां स्वयमप्युदीच्यां
तथोपरिष्ठात्स्वयमप्यधस्तात् ॥३८९॥

389. The Self is within, and the Self is without; the Self is before and the Self is behind; the Self is on the south and the Self is on the north; the Self likewise is above as well as below.

[An echo of Mundaka II. ii. 11.]

तरङ्गफेनध्रुवदुबुदादि
सर्वं स्वरूपेण जलं यथा तथा ।

चिदेव देहाद्यहमन्तमेतत्
सर्वं चिदेवैकरसं विशुद्धम् ॥३९०॥

390. As the wave, the foam, the whirlpool and bubble etc. are all in essence but water, similarly the Chit (Knowledge Absolute) is all this, from the body up to egoism. Everything is verily the Chit, homogeneous and pure.

[From the body.....egoism.—See Sloka 384.]

सदेवेदं सर्वं जगदवगतं वाङ्मनसयोः
सतोऽन्यन्नास्त्येव प्रकृतिपरसीम्नि स्थितवतः ।

पृथक् किं सृत्स्नायाः कलशघटकुम्भाद्यवगतं
वदत्येष भ्रान्तस्त्वमहमिति मायामदिरया ॥३९१॥

391. All this universe cognised by speech and mind is nothing but Brahman; there is nothing besides Brahman which exists beyond the utmost range of Prakriti. Are the pitcher, jug, or jar etc. known to be distinct from the earth of which they

are composed? It is the deluded man who talks of 'Thou' and 'I,' as an effect of the wine of Maya.

[Pitcher etc.—The difference, if any, is only in name and form.]

क्रियासमभिहारेण यत्र नान्यदिति श्रुतिः ।
ब्रवीति द्वैतराहित्यं मिथ्याध्यासनिवृत्तये ॥३९२॥

392. The Sruti, in the passage, "Where one sees nothing else etc.," declares by an accumulation of verbs the absence of duality, in order to remove the false superimpositions.

[Where one sees &c.—The reference is to Chhandogya VII. xxiv. 1,—"Where one sees nothing else, hears nothing else, knows nothing else—that is the Infinite." That is, the Brahman is the only Reality there is.

False superimpositions—i. e. considering the Knower, Knowledge and Known as distinct entities.]

आकाशवन्निर्मलनिर्विकल्पं
निःसीमनिष्पन्दननिर्विकारम् ।

अन्तर्बहिःशून्यमनन्यमद्वयं
स्वयं परं ब्रह्म किमस्ति बोध्यम् ॥३९३॥

393. The Supreme Brahman is, like the sky, pure, absolute, infinite, motionless, and changeless, devoid of interior or exterior, the One Existence, without a second, and is one's own Self. Is there any other object of Knowledge (than Brahman)?

[Any other object &c.—In other words, Brahman is both subject and object.]

वक्तव्यं किमु विद्यतेऽत्र बहुधा ब्रह्मैव जीवः स्वयं
ब्रह्मतज्जगदाततं नु सकलं ब्रह्माद्वितीयं श्रुतिः ।
ब्रह्मैवाहमिति प्रबुद्धमतयः संत्यक्तवाह्याः स्फुटं
ब्रह्मीभूय वसन्ति सन्ततचिदानन्दात्मनैतद्भुवम् ॥

394. What is the use of dilating on this subject? The Jiva is no other than Brahman; this whole extended universe is Brahman Itself; the Sruti inculcates the

Brahman without a second; and it is an indubitable fact that people of enlightened minds who know their identity with Brahman, and have given up their connection with the objective world, live palpably unified with Brahman, and with Eternal Knowledge and Bliss.

(To be continued.)

ANATOMY OF SOCIETY.

IN view of his visit to India in the coming spring it ought to be the pleasure of any Indian to endeavour to give Mr. Gilbert Cannan, the author of "Anatomy of Society," all the assistance possible to obtain a vision of the realities of our life and civilisation. One of the ways of yielding him our assistance is to acquaint ourselves with Mr. Cannan's philosophy as set forth in the volume before us.

Apart from his merit as a dramatist and pre-eminently as a novelist, Mr. Cannan as a thinker and essayist has a singular position in the mind and estimation of the literary public of England and America. And now we may say he is not a mere Westerner but a cosmopolitan humanist, hence has the same position here. If one reads the chapter on East and West in the book already alluded to, one can see that Mr. Cannan thinks of humanity as a whole; he is concerned with the future of the race as such. He has no parochial and patriotic considerations when he is face to face with Truth.

The main reason why we referred to the chapter 'East and West' is that though Mr. Cannan has not seen the East he knows it subjectively. His intuitive impersonations of the ideals of the East are real and vital. He sees in the Oriental civilisation and culture a

perpetual search after the hidden meaning of existence. He also perceives that the East in her desire for Mysticism, which means the desire to see with eyes shut, is glimpsing the true substance, of which all life is a reflection.

And Mr. Cannan is insistent that instead of enforcing on the East the crude industrialism and cold intellectualism of the West, the Occidental races should not only try to preserve what the East already has, but must learn from the Orient "How to find the Inner Light" which will save the world's civilisation from its doom of sordid materialism.

There are other important issues raised in the "Anatomy of Society" which is patterned after Burton's "Anatomy of Melancholy." Like Burton, when Mr. Cannan starts to tell us of the symptoms of decay in our modern society, he lays bare so many confusing signs of our times that one is willing to agree with him that the disease that civilisation is suffering from is a terrible confusion of values: all the inner values such as Love, Faith, Justice, Truth, and Temperance have become so externalised that their real contents are not discernible. People live their lives in competitive ostentation and for nothing else. In doing this the present generations have exhausted the past of the race, have made its present bankrupt, and are now are planning their parasitical exploitation of the future of mankind.

The picture is terrible. But it is true. It is time for the lovers of Man in the East as well as in the West to come together and propose a way that will save the race from inner and ultimately from outer sterility. Mr. Gilbert Cannan's coming visit to the East marks one of the beginnings of the above programme.

DHAN GOPAL MUKHERJI.

SWAMI VIVEKANANDA AND SRI RAMAKRISHNA.

(Continued from p. 18.)

ARENDRANATH speaking afterwards about the day of his first meeting with Sri Ramakrishna told us one day thus :

"I sang the song, but after it Sri Ramakrishna suddenly getting up from his seat took me by the hand to the veranda, north of his room. It was winter at that time, and to keep out the cold northern wind the open spaces between the pillars of the veranda were closed by curtains, so that entering the veranda and closing the door of the room behind no one could be seen within the room or outside. On Sri Ramakrishna's entering the veranda and closing the door behind I understood he meant to give me some religious instructions in private. But what he said and did was utterly beyond my imagination. Holding my hand his eyes overflowed and he shed copious tears of bliss and addressing me in terms of great endearment, like one long familiar before, said, 'Have you to come after such a length of time! Have you not to consider the great eagerness with which I have been waiting for you and come earlier? Hearing the vain and frivolous talks of the worldly-minded people, my ears are nearly burnt; being unable to speak out the thoughts and feelings of my inmost heart to anybody, my inner religious feelings are all pent up within,'—he spoke many words like this and shed tears. And then just after, standing with folded hands before me and paying me the regards and considerations of a God, he began to say, 'I know, O Lord, you are the ancient Rishi Narayana in the Nara or human form descended again into human body to banish the ignorance and misery of human beings.'

"At such actions and behaviour of him I was completely astonished and struck dumb. I began to think in my mind: 'Whom am I seeing before me? This is an altogether crazy man, off his head; otherwise how can he address such words to me, who am only the son of S. Biswanath Dutt?' However, I kept silent and let the wonderful mad man say as he liked. But just after, asking

me to stay there he entered his room and bringing some butter and sweets, put them into my mouth with his own hands. However much I said, 'Give me those things, and I shall eat them sharing with my friends,' he did not at all heed it, and said, 'I will give them afterwards, you eat now,' and desisted only after making me take the whole food. Then holding my hand, he said, 'Promise me, that very soon you will come one day to me by yourself.' Unable to evade his earnest request I said, 'Yes,' and entering the room with him, sat with my friends.

"Sitting, I began to observe him and to think. I saw there was nothing of madness in his ways, conversations and dealings with others. Listening to his holy talk and seeing his tranced absorption in God I thought that really he was one who had given up everything for God and what he was saying he had himself followed and practised. 'As I am seeing you and talking with you, so God can be seen and talked with, but who wants this? People, in sorrow for wife and children, can shed tumblerfuls of tears, for money and property they do likewise, but say, who does it in sorrow and contrition of heart, that he has not found and seen the Lord God? If anybody calls on the Lord with great longing of the heart, inwardly saying and feeling, O Lord, I have not found Thee, then the Lord surely shows Himself to him.' Hearing these words from his mouth, the thought arose in my mind that he was not speaking thus from imagination or in the language of rhetoric, like other religious preachers I had heard, but he was repeating what he had directly seen and perceived, giving up everything for the sake of God and calling on Him with his whole mind and heart. Then attempting to reconcile his previous strange behaviour with me with these sane words, the instances of monomaniacs which Abercrombie and other English philosophers have mentioned in their books, arose in my mind and I firmly concluded that he also must be likewise. But even after settling the matter like that, I could not forget the glory and power of his wonderful self-forgetfulness and renunciation for God, and wonder-struck began to think that even if he was off his head, such renunciation for the sake of God was rare, of which few were capable. Even if mad, this man is very holy and pure, of great self-abnega-

tion and therefore fit to command the respect and homage of the human heart. Thinking thus, that day, prostrating at his feet I took leave of him and returned to Calcutta."

The reader will naturally feel curious to know more about the previous life of him, seeing whom such wonderful ideas arose in the mind of Sri Ramakrishna. So we will set ourselves to describe it in brief.

At this time, S. Narendra was spending his time not only in acquiring learning and the art of music (of which he was fond), but impelled by strong religious sentiments, was living the life of strict continence and practice of religious austerities. He used to live as a vegetarian and sleep at nights on the floor on a blanket. His grandmother had a rented house near his father's place; and after passing the Entrance Examination of the Calcutta University he used to live mostly in one of the outer rooms on the first floor of this house. When for any reason he felt inconvenience in staying there, then renting a room near to this house he used to live separately from his family and relations, engaged in the pursuit of his end and aim. His noble father and members of his family knew that feeling disturbance in studies from various causes in a large family of many members, he stayed separately like that.

S. Narendra then used to frequent the Brahmo Samaj and believing in the existence of a Formless Saguna Brahman spent much time in meditating on It; for like others he was not content simply to establish such a Formless God by means of arguments and reasoning and let the matter rest there. By the impulsion of his past tendencies, his heart was telling him constantly that if God really existed, then He could not hide His Reality from the earnest prayer and invocation of the human heart, that He had certainly provided a way to attain to Him and that life was vain without the idea of reaching and finding Him.

(To be continued.)

SWAMI SARADANANDA.

REVIEWS

Report of the Ramakrishna Students' Home, Madras, for 1919.

It is gratifying to read the report of the above institution and notice the progress it has made and the promise it holds of flourishing in the future. Started fifteen years ago with only five boarders, it admitted in the year 1919 thirty boarders in the Home. The Home provides boarding, lodging and home-training, to poor and deserving students who are maintained by the income of endowments and scholarships (of which there are 22) donated by the public-spirited and philanthropic persons of the Madras presidency. The institution is under the supervision of Srimat Swami Sharvanandaji of the Ramakrishna Mission, Madras, who holds weekly religious discourses and generally supervises the life and training of the boarders; thus a religious influence is brought to bear in the development of character. The subscriptions and donations for the year amounted to Rs. 7344-12-5. The expenditure amounted to Rs. 6969-6-4, which works out to an average incidence of Rs. 12-9-6 per mensem for each boarder. The number of boarders at the end of the year under review was forty.

The new Building which the Home is erecting for its permanent house, is in course of construction, and estimated to cost Rs. 1,30,800. The Madras Government has undertaken to bear half the amount of which Rs. 27,216 has been received up to date. The receipts during the year for the building fund amount, to Rs. 57,310-15-10, and the expenditure incurred so far is Rs. 54,059-14-4.

In conclusion, the organisers, and especially the energetic Hony. Secy., M. R. Ry. C. Ramaswami Iyengar Ayl., are to be congratulated on the steady progress and great expansion of the Home. The Home bids fair to be an educational institution under Hindu management, wielding a beneficent and religious influence on the student community of Madras.

A Catechism of Hindu Dharma, by the late Rai Bahadur Shish Chandra Bose Vidyarnava (Sacred Books of the Hindus Series). Published from the Panini Office, Bahadurganj, Allahabad. Price Rs. 2.

This book is a very luminous presentment of the important tenets of Hindu religion, philosophy, social system, and customs. Put in the form of questions and answers, it succinctly gives the ideas by means of quotations of Sanskrit texts and explanations thereof, so that they easily stick in the memory. One noticeable feature of this book is the broad and liberal spirit of interpretation of texts, and some of the answers supported by texts show the direction in which the spirit of the

Hindu conception of life can be amplified without violence to its central motive. The book embodies a very thoughtful and happy selection of texts, and gives a comprehensive idea of the Hindu religion and society, and in reading it one grasps the essentials of Hinduism.

The Vivekananda Ashrama, Kuala Lumpur, F.M.S.

We have received the Fifteenth Annual Report of the above institution. Started by the admirers of the Swami Vivekananda in the Federated Malay States, the institution has since its inception been showing steady progress. It has a house and venue of its own, has a total of 95 members on the roll, and has been able during the year under review to secure the services of a Sannyasin member of the Ramkrishna Mission as permanent incumbent in charge. Swami Vidhananda of the Ramkrishna Mission reached Kuala Lumpur on the 24th August, 1909 and has taken charge. The committee contemplates transferring the Ashrama to the hands of the Ramkrishna Mission in the present year. The Ashrama has a school attached named Vivekananda Tamil School, with an average number of 76 pupils in the roll.

The Ashrama has been doing a work of great usefulness in the Federated Malay States and spreading the message of Vedanta. We wish the Ashrama all success and hope it will prosper and grow much greater in the future.

War and Self-determination. (Four Essays). By Sri Aurobindo Ghose. Published by S. R. Murthy & Co., Triplicane, Madras.

A series of four luminous essays on the War and the broader problems of human life and social reconstruction which it has suggested. In the first essay the writer points out the many illusions which man has hugged to his bosom, believing that the extension of commerce, the advent of democracy, the perfection of scientific methods of warfare will each drive out the phenomenon of war among nations, and leave the evolution of human destiny and progress to follow a peaceful course. But all these illusions have been dashed to the ground and war has continued as much a phenomenon of the boasted civilisation of the twentieth century as in the time of primeval barbarism. Why? Because the inner psychological factor of war, man's inner nature and tendencies, has not changed, his separate ego-life seeking satisfaction in vital and material interests has not been transcended, but being confined within it and finding no way out of living on a higher level, with a higher light, man has been but the puppet of egoistic passions, the plaything of his own unregenerate animal impulses, and what is within has come out. Therefore it is well said, "So long as war does not become psychologically

impossible, it will remain, or if banished for a while, return. * * Only when man has developed not merely a fellow-feeling with all men but a dominant sense of unity and commonalty, only when he is aware of them not merely as brothers, but as part of himself, * * only when he has learned to live, not in his separate personal and communal ego-sense, but in a large universal consciousness, can the phenomena of war pass out of his life without the possibility of return." The war was the action of an unseen Power which in the interests of a higher evolution of human destiny meant "to convict the economic and material civilisation which mankind has been forming itself for the last few centuries of error and prepare another era of humanity."

What is the new fabric that is to be built and what vision of the Spirit of man is it to bring? Will it be a prolongation of the economic and material civilisation of the past, with its view of man as a product of "matter and the biological law of life of which human reason is to be the faithful exponent and science the productive utiliser and profiteer?" No, it will be a return to the idea of Godhead in man and the idea of kingdom of God to be built in the life of humanity. Will this be attained by a mechanical adjustment of human life, by checks, balances, regulations and counter-regulations? As man is not a machine nor a device, no salvation by machinery can be the whole law of his perfection. Only when man "knows God and lives in the Divine, will the sense of his outward strivings in external life unfold itself and find their proper complement." And only by an inner living in God will the outer life of God in human life based on justice, equality and freedom between man and nations, be realised satisfactorily.

The third essay is on Self-determination. In the revealing moment of the War and the vision it has brought of a nobler polity, two ideals of humanity have grown clear and insistent, freedom and unity. These two ideals are included in the word and idea of Self-determination. For Self-determination rightly means, "the Self living in itself and determining by its own energy what it shall be inwardly and determining too what it shall make of its external circumstances." But how can this self-determination of one accommodate itself with that of another, how can liberty wed itself to unity? For directly individual liberty begins to act, it knocks up against the liberty of others, and a chaos of collision occurs. How can we enjoy the utmost freedom of life, and yet avoiding strife, collision and friction with others feel our oneness with them? This cannot be done, as heretofore, by a mechanical adjustment of interests on the basis of man's lower separate ego by checks, expedients and limitations, for that results only in a small relative liberty and does

not bring about the real unity and equality of life, but checks the obvious manifestation of the clash of separate egos or separate collective egos. It can only be done by the discovery of the meeting-place of the law of individual self-determination, or utmost freedom, with the law of self-determination of others, or the law of reconciliation, free reciprocity and unity "in an inner, larger and universal Self greater than the ego (with which we are one and of which we are parts), in which our individual self-fulfilment no longer separates us from others but brings an increasing unity with others." The separate ego is not the highest truth of human existence, but there is the Universal Self or Atman of man in which men are one. This is the real ground of freedom, compatible with the utmost mutuality and feeling of oneness with others. Thus the "problem is shifted from without to within, from the externalities of social and political adjustment to spiritual truth and life."

This attempt to live out the truth of the Self on the vital and material plane implies such a tremendous amount of renunciation, as the author has not sufficiently stressed. It implies that our material and vital nature and their egoistic satisfactions are transcended, by reaching the Self which is their source and cause, so that we can do without their clamours for satisfaction. It is only when this independence of the Self raised above our vital and material nature is established, that we become free of their tyrannous dictates, and that instead of being an insistent power imposing their rule on us they become but obedient instruments and servants of the Spirit's workings. It implies the initial renunciation and transcendence of our material, vital and intellectual nature from below upwards, reaching the level of the Self which is their source and cause, followed by their spiritualisation from the Self downwards as instruments and workings of the Self. This process of denial and affirmation may proceed *pari passu*, but each must be quick, sharp and complete. This great amount of renunciation involved in the living in the Self, the author has not sufficiently appraised and emphasised.

The author says that the spiritual freedom, the oneness and mutuality which obtains unfettered in the realm of Spirit can also be brought down to the plane of terrestrial existence and human life and institutions can be moulded into their shape. Most religions have proclaimed the possibility of this highest freedom and unity in the spiritual realm only, but have dissociated it from life. But what does the monistic Vedanta say to this? The conclusions of Advaita Vedanta posit freedom and equality as of the nature of the Self or Atman of man, but can it be brought down from heaven to earth, and impose its divine rule on the human life? Can human institutions and his mental and vital nature be made to obey the rule of the free-

dom and equality of the Self? Yes, we should say; for the Advaita Vedanta, rightly understood, has no quarrel with life, it takes in all the activities and planes of human life in a comprehensive scheme. True to its monistic conclusion, the oneness and solidarity of life is its essential message, and physical, mental and spiritual freedom and well-being its watchword.

But we would like to add one important reservation which we miss in the author's speculation. It is that human life and society cannot be a full and exact replica of spiritual life; human life, however improved and filled in with spiritual knowledge, cannot be fully commensurate with the life of Spirit *per se*. Here is a marked dissension between Indian and Western thought. Vedanta does not believe that the Self can wholly manifest itself in *Samsara*, the Infinite can manifest wholly in the finite life of man in creation, the eternal, world-exceeding, transcendent perfection of the Universal Self of the world can wholly embody itself in the finite, temporal, human life in society. All that is possible is to make human life and institutions better and better reflections of the Universal Self, to make them reflect the freedom, joy, goodness and beauty of the Self; but that the Infinite will exhaust itself wholly in the Finite, in manifested life and institutions in a perfected social millennium, is impossible and a contradiction in terms. Yet the incentive and hope for a social perfection is left in its place; as it is not futile, for by it the nearest approach of human life to the truth of the Self is made, and in a society which embodies the "idea of equality, and of common rights" is the best possibility of living the life of Self and the best mirror of the truth and being of the Self. But this perfected society is not commensurate with and cannot compensate us for abidance in the Spirit in effable perfection but is the nearest approach to it.

This double wing of the depths of transcendent realisation combined with the greatest breadth and width of the immanence of the Self and its unfoldment in human life and progress, constitutes the strongest note and feature of the Vedantic truth of the Self, to which we must return for moving to a greater perfection in human society and to a nobler destiny of man. As an urge of this Self, "freedom and unity, Self-determination of men and nations in the framework of a life drawn together by co-operation, comradeship and brotherhood, an increasing oneness of human life in which we cannot deny any longer to others what we claim for ourselves, are things which have grown clear and insistent and demanding for action and bodily shape in human life." But the same gospel of the Self will teach us not to commit the mistake of confining man to a noble but ever earth-bound destiny and thus maim his highest world-

exceeding possibilities and transcendent nature. For the Self is in human life and yet greater than life, and no terrestrial perfection will contain or exhaust its glory and beatitude.

THE RAMKRISHNA MISSION STUDENTS' HOME, CALCUTTA.

AN APPEAL.

How to educate our young men is a problem with the present-day thinkers of Bengal. All obviously agree in the point that the education sought for must be essentially man-making. Many believe that education may be made a potent factor of man-making only if Eastern and Western elements are harmoniously combined. A purely exotic type of education is proving its futility as it does not reach the heart, on the other hand a strictly indigenous type of education is evidently insufficient at this stage of world-culture. In a word, our education must be efficient to preserve our individual culture and at the same time to bring us in a line with other nations. At present we have very few institutions where our young men may receive this sort of education.

Another crying need of the day is the dissemination of culture and education among the poor.

The Ramkrishna Mission Students' Home has been opened with the avowed object of meeting both the exigencies in a humble way. The Home provides for a number of indigent students going up for college education and supplements their university education by a Home training meant to bring about a harmonious development of head, hand and heart. Arrangements have also been made to admit a minority of paying alumni who want to go through this Home training.

An institution on this line has made remarkable progress in the Madras Presidency under the wide patronage of the public as well as of Government. About fifty students are maintained there and the Home is financed by annual subscriptions ranging from Rs. 400 to 2 as.

We believe our Home also will grow under the sympathy and patronage of the general public and fulfil the object with which it has been started. We may note in this connection that the Calcutta University has recognised this Home as a Licensed non-collegiate Hostel. We beg from all who deem the cause worthy of their sympathy, whatever they can help for our Home.

BRAHMACHARI ANADI CHAITANYA,

Superintendent.

Payments made to the following addresses will be acknowledged with gratitude :

1. The President, Ramkrishna Mission, Belur Math, Dt. Howrah. 2. The Secretary, Ramkrishna Mission, 1 Mukherjea Lane, Calcutta. 3. Br. Anadi Chaitanya, 119/1 Corporation St., Calcutta.

THE MAYAVATI CHARITABLE DISPENSARY.

(Sixteenth Annual Report—Jan. to Dec. 1919.)

We have great pleasure in laying before the public the sixteenth annual report of the Mayavati Charitable Dispensary ending in December, 1919. The number of patients treated irrespective of caste or creed, during the year, at the Dispensary amounted to 689, as against 554 of the year before. Below we subjoin some statistics for the information of the general public :—

(a) Statement of Diseases treated from
January to December 1919.

Names of diseases	Outdoor	Indoor	Total
Dysentery	21	4	25
Gonorrhœa	13		13
Leprosy	3		3
Malaria	19	6	25
Pneumonia	2		2
Pyrexia of uncertain origin	105	4	109
Rheumatic fever and Rheumatism	25		25
Syphilis	2		2
Other infective diseases including Influenza	48	2	50
Anæmia	4		4
All other general diseases	51	1	52
Diseases of the nervous system	19		19
„ Eye	108	1	109
„ Ear	15		15
„ Nose	8		8
„ Circulatory system	3		3
„ Respiratory system except Pneumonia & Tubercle of the Lungs	23		23
Dyspepsia	20		20
Diarrhœa	16	1	17
Other liver complaints	19		19
Digestive system	27	2	29
Goitre	2		2
All other diseases of the Urinary System	6	2	8
„ Generative system	15		15
Ulcers	17		17
Diseases of the Skin	23		23
Other local diseases...	24		24
By other poisoning ...	1		1
Operations	25	2	27
Total	664	25	689

The number of Indoor patients was 25, of whom 11 were cured, 10 were relieved and 4 died. Besides, with a view to cope with the prevailing Influenza epidemic, we had to open a temporary relief work at a village named Bishung, three miles off, where we successfully treated about a hundred cases.

(b) Statement of Religion and Sex of Patients.

Hindus	604	Men	323	} Outdoor
Mahomedans	40	Women	171	
Christians	20	Children	170	
	<hr/> 664		<hr/> 664	
Hindus	24	Men	14	} Indoor
Mahomedans	1	Women	6	
	<hr/> 25	Children	<hr/> 5	
			25	

(c) Statement of Receipts and Disbursements for 1919.

	Receipts.	Rs.	as.	p.
Last year's balance	...	537	15	6
Donations previously acknowledged
(P. B. Nov., '19)	...	187	9	0
D. K. Natu Esq.	...	4	0	0
Mrs. Albert S. Wollberg, San Francisco	...	3	13	0
Muttra Dutt Esq., Lucknow	...	2	0	0
D. J. Kapadia Esq., Bombay	...	5	0	0
Rameswar Prasad Esq., Muzaffarnagar	...	3	7	0
Sale proceeds of pamphlets	...	21	9	0
Do. phials	...	3	0	0
Interest from Saving Banks	...	17	7	6

Total Rs. ... 785 13 0

Disbursements.

Doctor's maintenance charges	...	165	0	0
Allopathic medicines	...	26	13	0
Homœopathic medicines...	...	15	6	6
Miscellaneous	...	1	15	3

Total Rs. ... 209 2 9

Balance in hand ,, ... 576 10 3

From the Homœopathic department attached to the Dispensary we treated about 200 outdoor

patients with considerable success. Our best thanks are due to the Proprietors of the Bengal Chemical and Pharmaceutical Works, Calcutta, for supplying us medicines worth Rs. 15/- free of cost and postage and also for one Emergency Box through Swami Prabuddhananda, our resident doctor.

As will appear from the accounts submitted above, we have a balance of Rs. 576-10-3 only. In the coming year, besides the general expenses, we shall have to incur an additional expenditure on account of the Dispensary building, the roof of which is in need of thorough repair. Moreover, the place being a nursing home for people of the Himalayan region, the demand for warm clothing such as blankets and quilts is very great, which at present we cannot adequately meet. We therefore earnestly appeal to our generous countrymen and kind sympathisers abroad to help us with contributions to meet the above wants. Disease is always an evil, but it is doubly so when its victims are poor and illiterate, like the inhabitants of this backward area. We have every reason to hope that our appeal for help on behalf of these suffering Narayanas will not fall on deaf ears. Any contributions will be thankfully received and acknowledged by the undersigned.

MADHAVANANDA.

President, Advaita Ashrama,

Mayavati, Dt. Almora.

NEWS AND NOTES.

WE have received reports of the 58th birthday celebration of the Swami Vivekananda from some centres and places in India, but as all have not reached us to make up the full account from all the centres where the birthday of Swamiji was celebrated, we could not insert them in the present number of P. B. We hope to give full accounts of the celebration in the March number.

THE public celebration of the 85th birthday of Sri Ramakrishna comes off on the 29th Feb. 1920. All centres and societies publicly celebrating the anni-

versary are requested to send us reports of the celebration for insertion in the April number of P.B.

THE Ramkrishna Mission sent a band of workers for the service of the pilgrims at the Ganga Sagar Mela which came off in January of this year. It is a matter of joy that there was not much sickness among the pilgrims this year. In the Mela last year, hundreds of pilgrims fell victims to the cholera epidemic; this year the District Board and the Government took special precautions, as a result of which there were much better arrangements for drinking water and for travelling of pilgrims.

THE Indian Social Reformer writes:—Hindu Appreciation of Christ: The Standard, a Roman Catholic weekly, published in Madras, comments on our paragraph in a recent issue inviting attention to Brahmachari Gurudasa's address on Christ, delivered at the Ramkrishna Math, (which appeared in Dec. P. B.) of which we reprinted a large part in a recent issue. It observes: "The Indian Social Reformer of a recent date called the attention of its Christian readers to the eulogy pronounced on Christ by a Hindu preacher who was willing to recognise Christ as one of the Avatars of the Deity. And it adduces this as an example of the tolerance of Hindus and the Hindu Religion, and to rebut the charge that there is any anti-Christian spirit in the country. We are quite willing to recognise that Hindus are tolerant to Christ and have no difficulty in looking upon Him as an Avatar. But the trouble with us Christians is that we look upon Christ as *the* Avatar of God. And so the benignant attitude of Hindus to Christ leaves us unmoved. Especially when we know that much smaller personages than Christ have been given this title of Avatar." We are obliged to our contemporary for making it clear that "the trouble" is with Christians who will not recognise any Avatar except Christ, and not with the Hindus who recognise that Christ is an Avatar of God. The talk of an anti-Christian spirit among Hindus is thus absurd on the face of it. What is fact is the anti-every-other-religion spirit of Christianity as understood by our contemporary and several other professors of it.

SISTER Devamata of the Vedanta Centre, Boston, visited Louisville in Nov. last. During her visit she spoke at the Louisville Truth Centre, Louisville (N. America). All her lectures and classes have been well attended by most appreciative audiences. She also gave several interviews during the week and a meditation class at a private house. A special lecture was arranged at the Louisville Public Library on "Robert Browning in the light of Eastern thought." Her talk on the "Development of the Devotional Nature" was helpful to students.—"Message of the East."

SWAMI Paramananda returned to Boston and resumed charge of the Vedanta Centre. Besides the two regular Sunday services he is giving a series of talks on the Mundaka Upanishad every Tuesday evening. These talks are proving most helpful.

—"Message of the East."

SWAMI Govindananda of the Vedanta Ashrama, Rawal Buildings, Lamington Road, Bombay, held Saturday classes on the Bhagavad Gita, and Sunday classes on the Teachings of Sri Ramakrishna in the Hall of the Canara Saraswat Association. The attendance was about seventy. A lecture on the Life of Sri Ramakrishna was given in Mahratta High School.

ACKNOWLEDGMENT.

WE beg to acknowledge with thanks the following foreign contributions to the Ramkrishna Mission Indian Famine Relief Fund:

1. Swami Paramananda, Boston, U. S. A.—£100 (Rs. 860-14-9).

2. Mrs. M. Blais of San Francisco, C/o Swami Prakashananda, Calif., U. S. A.—£5 (Rs. 50).

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